









# Our Book Table.

**HISTORY OF THE NINETEENTH ARMY CORPS.** By Richard B. Irwin. G. P. Putnam's Sons: New York. Price, \$4.50.

This large volume of five hundred pages is another addition to the voluminous record of the great civil conflict. Every surviving member of that famous Nineteenth Corps will be especially interested in following the details of the history of those great days of '61-'65. The narrative includes some of the most important events, and some of the ablest officers in the federal service—New Orleans, Vicksburg, and Fort Hudson; Grant, Farragut, Banks, and Butler. The record which Mr. Irwin has written abounds in those comparatively unknown deeds of valor and those secret suggestions of men not blazoned abroad, but which did much to save the day. Such was the suggestion of Col. Edward Prince, of the 7th Illinois Cavalry, as recorded on page 222. We are of the opinion that the volume will be found to be written in an interesting and fascinating style as almost any book that has been published on the war. It is a judicious book, with no boasting glosses or uncharitable side remarks.

**THE KANSAS CONFLICT.** By Charles Robinson. New York: Harper & Bros.

This volume, upon one of the most memorable and tragic episodes in our national history, is written by the first governor of Kansas. It may be said that the terrible conflict which resulted in Kansas being admitted to the Union as a free State was not settled when Mr. Robinson became governor, and therefore it is to be presumed that he was an important factor in the conflict, at least after that period. But perhaps, too, no man is better able to write the history of that period than Robinson, and his book will be an admirable supplement to the volume published three years ago by Mr. Eli Thayer, "The Kansas Crusade." These two men will ever be remembered by every loyal Kansan. As Mr. Goodnow well says in the Introduction: "Without Eli Thayer the emigrants (from New England) would not have come, and without Charles Robinson it would have been in vain that they did come." Mr. Robinson has written with candor, skill, and discrimination, and with the evident purpose of giving a fair, just, and accurate account of the struggle which at last freed Kansas. His history is not a dry presentation of facts, but an able, eloquent, and interesting portrayal of the same. To those who are old enough to remember "the Kansas Conflict," the book will be of absorbing interest, and its readers will get a clearer insight into the greatness of the native American character than they ever had before.

**THE LIFE AND LIGHT OF MEN.** By F. B. Meyer. B. A. Fleming H. Revell Co.: New York. Price, \$1.

This is a commentary on the first twelve chapters of the Gospel of St. John. It is, in reality, a series of admirable outlines on this important part of the Bible. The thoughts presented are very suggestive, and from them new ones are sure to rise in the mind of the reader. The spirit of the exposition is devout and spiritual, though at times the writer is a little abstruse and strained. One can hardly see sometimes how the meaning he presses out of the text is there; but this fault, doctrinally considered, has been the source of much confusion and trouble, and to say unbelief.

**THE BIBLE, THE CHURCH, AND THE REASON.** By Charles August Briggs, D. D. New York: Charles Scribner's Sons. For sale by W. B. Clarke & Co., Boston. Price, \$1.75.

While the main proposition discussed in this volume is that the Bible, the Church, and the Reason are co-ordinate fountains of divine authority, there are corollaries of as much importance. From both the proposition and the corollaries many will dissent, but the aim of Prof. Briggs is to bring, if possible, unity, harmony, and peace out of the discordant elements that, in his judgment, are the "great barriers and stumbling-blocks" in the way of the prosperity of the church of Christ. Prof. Briggs discusses the question from the standpoint of a Presbyterian who subscribes mainly to the Westminster Confession, and therein hopes to preserve peace in that member of the body of Christ, or, in other words, in that branch of the Christian Church. It cannot, of course, be disguised that Prof. Briggs in many respects runs counter to the traditional views of the church, and that he is to be arraigned before his Presbytery on this ground; but that being granted, it is perfectly plain that if he is in error, his positions cannot long be maintained; and if he is right, all the opposition can do will only lead to establish or to perpetuate their views in the church. What Prof. Briggs holds to of traditional orthodoxy, makes him orthodox, and what he rejects he rejects as a devout, earnest, and sincere Christian scholar. There is in all of Prof. Briggs' spirit a sense of "sweetness and light," as Matthew Arnold would say, which even his earnest dogmatism cannot wholly dispel. That he has rich ideals, that he is looking forward to a better day, and that his thought is permeated also with a faith that God is a Sovereign who rules in righteousness, and—shall we say it?—a Lover who tries to win and persuade by the tenderest appeals the erring hearts of men, must be conceded by all. Prof. Briggs' positions are well known, but let us quote a passage illustrative of this Christian optimism in which is traceable no thread of bitterness. After showing that the "day of Jehovah" is to be a day of judgment, he says: "But the day of Jehovah is also and chiefly a day of grace and redemption. And from this point of view it embraces the whole Messianic age. It began with the outpouring of the Holy Spirit on the day of Pentecost; it continues through the centuries of Christian history until the church has become sanctified; it is completed in that day of the Messiah, when for the first time the redemption of Christ is accomplished, when His work of grace is finished in the glorification of all His redeemed, and in the marriage forever of His espoused people. The church has looked sufficiently, perhaps, at the advent day as a day of doom; it is important that it should look forward to it more as a day of redemption and glorification."

**TALES OF A TIME AND PLACE.** By Grace King. New York: Harper & Bros.

We cannot say that we have been attracted by these few stories; in fact, we could not become interested in them, so tedious have they seemed. This does not necessarily imply that they are so. If they are the first attempts at story-writing, they are meritorious; but they lack action, which, when its place is not supplied by description of character, is a positively serious defect.

**LOVE FOR AN HOUR IS LOVE FOREVER.** By Mrs. Amelia Barr. New York: Dodd, Mead & Co.

This latest story of Mrs. Barr is characterized by the same excellences as her previous ones. But it is not, in our opinion, her strongest or best work, so far as we are acquainted with it. The hero, Lancelotti, the heroine, Francesca, are each admirable portraits; but we can scarcely say the same of Martha Leigh, the mother of Lancelotti. As about all of Mrs. Barr's stories, so about this, there is a wholesome and healthful spirit, which makes it strong in spite of a definite conviction that goodness wins the victory, though the time of its triumph be delayed.

**VAN BIBBER AND OTHERS.** By Richard Harding Davis. New York: Harper & Bros.

Mr. Davis has earned a place among the best of our present American writers of short stories; though for the most part, as we have said before, he deals with the lower strata of society—at least, here he is at his best. In this present volume, "An Unfinished Story" (called by some his best production thus far) and "His First Appearance" are the strongest sketches. But "How Hefty Burke got Even," is a clever and humorous story, interestingly told. Most of the plots of his books are excellently wrought out, though the base of some of them is narrow.

**THE MIRACLES OF MISSIONS.** By A. T. Pierson, D. D. (New York: Funk & Wagnalls.)

"The Miracles of Missions" takes us away from the centres of civilization, of materialism, of skepticism, of theoretical belief—but actual unbelief—to the heathen world, to go to men and women sacrificing all for the service of Christ; putting behind them every ambition except that of being faithful. It is for only one reward, "The Crown of Life," and rejoicing that the Master has counted them worthy to follow in His footsteps, carrying the good news of His redemptive work to the peoples sitting in darkness and the shadow of death.—FAITH, HOPE, LOVE AND DUTY. By Daniel Wise, D. D. (New York: Hunt & Eaton. Price, \$1.) This little volume embraces a series of paragraphs on some of the most important facts of spiritual experience. They originally appeared as editorials in Zion's Herald. They make excellent devotional reading.—A B C OF SWEDISH EDUCATIONAL GYMNASIUMS. By Hartvig Nissen. (Philadelphia: F. A. Davis, publisher.) Mr. Nissen has given a simple and clear exposition, in a brief space, of the famous system of gymnastics, correcting many errors. For practical work it is excellent.—LADY GAY AND HER SISTERS. By Mrs. George Archibald. (The Woman's Temperance Publishing Association: Chicago. Price, \$1.) The two little maidens in this story—Lady Gay and Sally—are "real live" children, just like those in your home. Quaint and wise, yet bubbling over with fun, they make a place for themselves at once in the heart of the reader. No better book can be found for little folks, and the grown-ups will enjoy it quite as well as the children.

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# Zion's Herald.

WEDNESDAY, JUNE 15, 1892.

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## SPIRITUAL POWER.

Power is not to be measured by effort—rather by the absence of effort. It is the condition of being equal to what one undertakes; and this equality of the force performing and the thing to be performed implies a certain ease and smoothness of action quite out of keeping with effort or struggle. You would not take as an illustration of power a horse struggling against a load too great for the normal exercise of his strength, but rather a horse moving forward steadily and smoothly beneath a burden to which he is fairly equal. In the one case the burden exceeds the strength put forth to carry it; in the other, the strength is equal to the demand laid upon it in carrying the burden.

The exercise of true power, equal to its task, is always accompanied by a certain unconsciousness of the effort put forth. Successful work, as a rule, is marked by lack of friction. It is harder for a clumsy dabbler in clay to make the rudest vessel than for a skilled potter to shape the finest vase. A man who is not equal to his work, no matter how Herculean the effort he puts forth, can never accomplish great things.

This principle applies to the activities of the Christian life as well as to those of the secular life. Conscious effort is no criterion of strength. Neither does one deserve particular credit for doing Christian duty because he finds that duty hard. The most desirable and commendable condition is that in which the Christian does his work with a smooth, joyful ease—an ease which comes, not from the slightness of the task, but from the grand, whole-souled devotedness with which it is performed. This is the condition of spiritual power—the soul being unconscious of the effort which it puts forth. Who can have failed to notice this sublime unconsciousness of effort in the lives of men and women of great spiritual power and activity? It is like the smiling of the sun, which clothes the world with verdure and sends floods of life pulsing through every animate thing. All potent, world-moving influences are silent and easeful. Their grand sweep is always without the friction and interruption of effort, always proclaiming the force which does equal to the thing which is to be done.

How shall the Christian obtain this reserve power which accomplishes with divine ease the thing to be done? It is the product of two essential factors in the spiritual life—absolute faith and absolute obedience. By absolute faith the Christian annexes his small factor of personal power, which is but instrumental at best, to the Divine power and purpose working in all time and in all existences. He shares the glorious sweep, the mighty impetus, of eternal and universal energy, working out its purpose in the lives of men and of worlds. Faith is like the connection established between the positive and negative poles of an electric battery. It makes available the mysterious force which otherwise would have remained unapplied. When a soul has unbounded and unquestioning faith in God, it has allied itself to the grand, central source of power in all the universe. Thenceforth it moves and acts enforced by the irresistible currents of Divine energy. The measure of its power is always simply the measure of its faith. It can do whatever it believes God can do through its instrumentality.

But there is another condition of power—that of obedience. A man may have faith sufficient to remove mountains, and yet stand helpless before them as Mahomet, because he fails to obey God's method of removing mountains. There can be no grand, masterful power in a soul which is forever opposing its will to God's will. Faith can avail nothing, though it links man's heart to God's heart, unless obedience comes also, and links man's will to God's will. Here is where the greatest difficulty lies—the chief obstacle to supreme and prevailing spiritual power. It is comparatively easy to believe absolutely; but to obey absolutely, in face of one's own inclinations and judgments—that is the crucial thing! And yet until we pass this supreme test of spiritual unity with God

we cannot have the exaltation and power which characterize the truly spiritual life. As well might the speck of dust on the drive-wheel of a great engine attempt, by flying away from the wheel, to maintain the speed and force of the engine. Obedience is the prime condition of power. We must not only believe in God's wisdom and love, but we must also adjust ourselves to His evident and necessary methods of working in the world. It is a poor faith which does not establish and confirm itself by obedience.

## PAGANIZING NEW ENGLAND.

In the June Forum President Hyde, of Bowdoin, gives a deplorable picture of the splitting up of the rural towns in Maine into sects. Eight or ten churches in a town of seven or eight hundred people, each struggling for precedence, suggests the danger of "impending paganism in New England." The danger seems rather to be that of impending churchism. The towns are bechurched rather than paganized, though paganism may be a result of this proceeding.

President Hyde rightly conceives the cause of this trouble to be the narrowness of men in all the sects. Each stands for his sect rather than for the broader Christian cause itself. "The real division among Christians today is not between denominations, but between broad and narrow men in all the denominations. Each denomination has its members who lay stress upon the fantastic, the traditional, the formal, the arbitrary, in their modes of worship, their articles of faith and their forms of polity. Each denomination has, also, men who are first and foremost for that common Christlike life which all denominations are striving to embody, and whose only attachment to sect is due to the accident of birth and early association, or preference for the more simple or more dignified way of doing things which their denomination represents."

The natural remedy for this evil would seem to be the drawing together of these liberal elements in a town into one church, with a simple creed and polity. This is, in fact, the salient feature in the plan of Dr. Hyde for restoring vital Christianity to the sparsely populated towns. One church with the scheme would be that hardly one of these smaller towns would afford enough of these optimates to make a good-sized church. Instead of drawing the cruder people with them, as one might suppose would be the case, this very process would, in nine cases out of ten, be the means of separating these natural leaders from the people. If he would elevate and really help them, the leader must march with the people. To mount up into an optimate church would be to go from them.

This part of the President's plan contains no really new element. We have known the same thing as a union church, which has too often been used as a contrivance by men in one denomination to draw members from other denominations. Such a church, in the nature of the case, would be a Congregational church. Congregationalists might enter it without difficulty, while those belonging to other denominations would sacrifice at once whatever was peculiar in their modes of worship and forms of government. Hence the scheme would be met by many people with suspicion and dislike.

Another part of the President's plan is to draw all the churches of the same faith in a district into a single large church, presided over by a single pastor with helpers. The suggestion is a good one, which Methodists tried long ago, with advantage, under the name of the circuit system. Congregationalists used to criticize it; we are glad so distinguished a member of that denomination has come to appreciate its advantages. It would be serviceable to Congregationalists as it has been to Methodists.

In Maine, it seems, they have secured the co-operation of denominations in certain localities in all movements affecting the different sects. This is well, and may bring about certain very desirable results. But there are certainly difficulties which can be reached and remedied by none of these schemes; they are difficulties, as the President has suggested, which lie back in human nature itself, or in that phase of it with which we have to deal in many of the small towns. There are no broad men, no optimates, around whom to organize and build up in scientific form. The country schoolhouse, the farmer's kitchen, the congregation of ten, are all that is possible in the case. The work to be done is this hand-to-hand work. There are thousands of our people who can come into church relations in no other way. In the small and sparse community you will find all the creeds which flourish in the city, and some which never go beyond the rural section. In practical religion you can do something with all these people; not much by way of harmonizing creeds. You will have to let each man manufacture and hold his own creed.

The President considers the subject from a Congregational standpoint. His optimistic organization is, as already suggested, a Congregational church. Congregationalists would find no difficulty in entering it; but it would be quite different with men belonging to other denominations, like the Episcopal, Presbyterian, or Methodist, who would lay down, on entering the new body, whatever had been peculiar to them. True, their peculiarities may not be of the essence of the Gospel, and yet they are cherished very warmly by many noble and liberal men; they cannot cast aside as a loose garment.

The scheme which embraces all these people must be one which recognizes and affords fair treatment to the sects as well as to the men who belong to them. "Love me, love my dog," is an old adage which has a lesson for us

here. The denomination is, as it were, a part of their very life. They are stronger in the feeling that they belong to a large sect, spread widely over the land, and are quickened when drawn out to an association, conference, or camp-meeting.

## THE POLITICAL HOROSCOPE.

Having reached the period when our political kings go forth to their quadrennial battle and when their armies begin to deploy upon the national field, it is not improper to glance at the organizations, issues and men involved in the mighty campaign. Though without political aspirations, we cannot as citizens be indifferent to the movement of parties, or to the policies advocated by them. In the politics as well as the business of the country we all have a stake, even though we may be silent partners in the concern. We all wish good government and the best leaders, however variously we may judge what these may be; and in order to secure these ends, good citizens must interest themselves in the affairs of the nation and aid in the search for wise rulers.

In politics the presidential year is always one of deep and peculiar interest. The struggle, which has proceeded locally meantime, at once becomes national. The forces are gathered in opposing camps, prepared to contend in a pitched battle for the great official prize of the nation. The excitement and crash indicate that the stake is something more than the office or the incumbent; the winning side carries precedence and the control of the political affairs of the country. The policy, as well as the offices, goes with the majority—considerations sufficiently important to render the struggle intense and protracted.

The fact that the politics of the country is in a transition state renders the study of the political situation doubly interesting and suggestive. The Civil War concentrated loyal sentiment strongly in favor of the Union and the Constitution, and in opposition to the forces adverse to them. The Republican Party, though perhaps never a majority, was marvelously aided by the loyal sentiment of the country to crush the rebellion, and to secure its work by the great measures of reconstruction. Its way was strong and patriotic; the country trusted the leaders who had performed the most valorous deeds both in the field and the senate house. But the time came when men who had stood loyally by the party began to feel that the war era had passed, and that attention should be drawn to other interests of the country. Long ago would the transition have been complete but for one fact: The South, instead of submitting to the situation and allying itself with the controlling policy of the country, solidified, suppressed the Republican vote in its section, and attempted, in alliance with the Northern Democrats who had opposed the war, to reverse the national policy and to prevent the passage of nearly every one of the great measures which have succeeded the Civil War. This is why the transition has proceeded no farther. There are other interests which would naturally lead, but men will not submit until the rebellious section gets ready to submit fully to law and order. The Solid South keeps the Republican Party in force, and the struggle can only end with the triumph of the national policy or that of a section still really in rebellion against the ideal which were victorious in the field. But can the arbitrament of the sword be reversed by fraud and violence at the polling booth? The struggle may be long, minor success may attend the efforts of the Solid South, but the work will never be given over by the loyal people until all sections come to harmonize with the national policy in favor of the rights of all our citizens, white and black.

The main parties in the canvass are, as above indicated, the Democratic and Republican—both quite remarkable in their composition and organization. The Democratic is the more venerable, running back to the days of Jefferson and originally standing for most excellent principles—as local self-government, the rights of man, and the privileges of the common and unlettered people. Washington, Adams, Hamilton, Jay, while securing these rights and privileges, laid more stress than Jefferson on intelligence and virtue as qualifications for the suffrage. Jefferson believed in the unlettered democracy, in the cruder elements found in society, and did not hesitate to commit to them the interests of the nation. According to Hildreth, there were hardly competent and trained men enough in his first administration to administer the government. Opportunity and experience developed capacity and justified the faith of Jefferson in the plain and unsophisticated people. The party was not wanting at an early day in leaders; but the great leaders which the party has ever since been controlled. No able leaders ever marched at the head of a party than those furnished by the South. Under captains so skilled the organization and discipline of the party became perfect. The column was solid, and so remained until the edges began to crumble at the approach of the Civil War. Under this Southern leadership the party completely changed base—a feat possible only with a party made up of much raw material, firmly organized and ably led. Beginning as the people's party, it came to be the pronounced advocate of the slave oligarchy without losing its constituency, or for a long time its immense hold on the country. Down to the Civil War the Democratic Party had never met its equal, either in leadership or discipline.

The most remarkable of all our American parties, in its make-up, organization and achievements, is the Republican. No party can better afford to stand on its record—the suppression of the rebellion, the restoration of the Union, emancipation, the nationalization of the currency, the resumption of specie payment, and the payment of the war debt. Any party, with such a record behind it, will pass into history with glory. At first the party was composed of the choicest material. The intelligence, enterprise, virtue and religion of the country were largely represented in it; and as to organization and leadership it could not be surpassed. It moved with the solid strength of a Roman legion under Lincoln, Seward, Sumner, Chase, Sherman and others. In recent times, under the pressure of narrowing majorities, some poorer material has been admitted, which has tended to depreciate the quality of the constituency and to exclude what is better from the organization. But notwithstanding this, the party stands for the best American ideas along both moral and industrial lines, and has no small advantage in the fact that the country looks to it for the best legislation.

Between these two great parties is a large floating element, now drifting to one side, then to the other, or anchoring for the moment to a rock in the stream. During the war all fell into the two columns; but at its close the Greenback craze set a few people adrift. In the presidential election of 1880 the Greenback candidate received 308,578 votes. The vote fell in 1884 to 175,375, and four years later to zero. In 1888 this was replaced by the Union Labor vote—146,838. Then two years later came the Silver craze. The other considerable item in the floating vote is the Prohibition factor, which it was confidently predicted would rapidly gain ground. In 1880 the Prohibition candidate for President received 101,305 votes. In 1884 it rose to 150,369—so great a gain as to encourage its friends to confidently predict that in 1888 the candidate would poll a half-million votes. A very popular man was named in the person of General Fisk; but when the votes were counted they numbered only 246,876—not half what was anticipated. These minor parties are ground, as it were, between the upper and the nether millstone of the major ones. The advantage gained by them in the off year is usually lost in the presidential election. As it has been in the past, it will probably be this year—the Democratic and Republican parties will strongly hold the field.

The issues of the campaign are manifold and important—the tariff, silver coinage, labor, temperance, and others. Of the many questions pressing to the bar for settlement a single one only can be selected for immediate treatment. In partisan warfare the rule of the Apostle is usually followed: "This one thing I do." The single issue selected may not be the most important; it will usually be found the approximate, or the one which can be handled to advantage at the particular juncture. Prohibition is really the most vital issue in the state, but its progress is lamentably slow. Other questions—the Sabbath, the school question—are not ripe. When the people are ready, or the bugle-call of Providence is sounded, issues long held in abeyance will advance to the front. For the very reason that the tariff is chosen for arbitration in this campaign, other causes will operate at an amazing disadvantage. Their hour has not struck. The money power will be heard first, and the advocates of other issues must keep in drill and learn the lesson of holding fire in the presence of the enemy. One of the curious facts about a political campaign is that the apparent issue is not always the real one. The tariff is the motto placed upon the banner; the real matter at issue is national supremacy. Dispose of this primary consideration, and other issues would advance to the front in a day. Until this is fully settled, every other issue will be held in abeyance.

The personnel of the canvass possesses more than usual interest. The Democratic Party has able leaders; but, unfortunately for its success, the ablest and most reliable of them belong in the South, from which the party has never ventured to select a candidate. In resorting to the North for a standard-bearer, they have not been able easily to name an ideal one. In the earlier years their great men, like Seymour, had occupied too dubious positions in regard to the war. Tilden was a fortunate choice for them. But they never got out of the woods until they found Cleveland, who had little of the smell of the rebellion about him. With a good record as President, he has been idealized as the model man and most available candidate. And yet the convention will find him a dangerous man to handle. The lesson of history is against defeated candidates. Even if the convention should venture to dispute the lesson, they will find discounts on the Cleveland candidacy. To secure the election of their candidate, he must carry the State of New York, where David B. Hill, though badly damaged as to his own candidacy, probably retains vitality and animosity enough to dynamite Cleveland. The dark horse may become inevitable, and yet it is difficult to think of a candidate who could bring more elements of strength to the contest than the ex-President.

The Republican Party is affluent in available candidates—men of commanding talents and honorable services for the republic—Harrison, Blaine, Sherman, McKinley, Lincoln, Gresham, Reed, Allison, and some others. In the very abundance and excellence of its candidates the convention found its chief difficulty in coming to a decision. After protracted debate and careful deliberation, however, the wise men of the conven-

tion, remembering the bridge which had taken them safely over, named General Harrison, by a pronounced majority on the first ballot, as their standard-bearer for a second time. As a candidate he is strong in his record, in his patriotism, and in integrity and honorable character. To have been tried and found true is an important consideration in coming before the American people, and cannot fail to exert large influence in the current canvass. As an administrator the President has shown a wide grasp of affairs, a knowledge of the nation's needs, attention to the grave duties and responsibilities of his high office, and rare judgment in the selection of constitutional advisers. In the midst of these distinguished subordinate it is much to say that the President's personality has never been obscured. In the language of Mr. Blaine, in speaking of Garfield: "The President has compelled a re-election by the logic of events and the imperious necessities of the situation."

The final words of Depey, in making the nomination, were appropriate: "By the grand record of a wise and popular administration, by the strength gained in frequent contact with the people, in wonderfully versatile and felicitous speech, by the claims of a pure life in public and in the simplicity of a typical American home, I nominate Benjamin Harrison."

## The National Convention.

The National Convention is a peculiar appendage to our American institutions. Though outside of the Constitution, it performs an important part as any provision in the Constitution. By the founders of the government the selection of a President was designed to be an afterthought, by the board of presidential electors. The people thought otherwise and reversed the order, allowing expression to the popular will first in the national convention, and then the ratification of that will by the electors. In this way the significance and vitality are quite taken out of the electoral college. The National Convention, in our system of government, serves several important purposes.

1. First of all, it serves to focalize the sentiment of the party on a single candidate. Without some such contrivance, the vote would scatter and the election be almost inevitably brought into the House of Representatives, and in that way often carried against the party holding the popular majority. The framers of the Constitution, so wise in most matters, failed sufficiently to consider this danger, and so it was left for the people to remedy the evil in their own way; and they way was a National Convention, which has been so well appreciated by the nation as to grow in influence with lapse of time.

2. The National Convention affords a grand opportunity for the party to formulate a platform of principles with which to go to the country, in the existing campaign. The nation is in an attentive and observant attitude; and the clear and concise enunciation of the political sentiments of the party is at once an argument and a victory. The pregnant words of the platform not seldom become watchwords in the campaign.

3. The speeches of the orators illuminate and animate the dry utterances in the platform and tend to rouse the attention and elicit the sympathies of the people in all parts of the republic. They serve the key-note of the canvass, and start off the work of the political campaign.

4. Above all, the National Convention is an important educator of the people and their leaders. The ward politician may be a narrow and mean man; the national manager must have the breadth and insight of a philosopher, the wisdom of a sage, and the foresight of a prophet. The education in so large a school and beside other eager pupils sharpens his wit and renders him clairvoyant. In touch, as it were, with the whole country, he knows well the wise move to make on the political chess-board.

The National Convention is an educator of the people in the wider politics. It draws them out of their States, and brings them directly in contact with national affairs. In these gatherings there is no North, no South, no East or West; the whole nation comes into the range of our sympathies and action. The men from Massachusetts and California, Florida and Montana, touch elbows and consider for the time the same great problems.

## "One and Inseparable."

Webster made the above phrase forever famous in his memorable plea for a union of these American States against the foes of individual freedom. We appropriate the words, and would make them equally significant in a plea for a union of the churches in a holy and unbreakable alliance against the incursions of the liquor traffic. In last week's issue we quoted the declaration of a metropolitan daily to the effect that the three greatest religious denominations of the land had in public convention declared for the principle and practice of total abstinence. The force of taking such an attitude by these denominations is thus recognized and stated:

"These three denominations make up the great body of Protestant believers in the United States, and their combined action is comparatively few, and the majority of them are in sympathy with the moral and social views and principles of the Baptists, Methodists and Presbyterians."

Our plea, therefore, is for a union, "one and inseparable," of these religious bodies in an organization to make ceaseless and interminable war upon the saloon. Here we see, with clear vision, the conscientious host that shall be equal to, and victorious in, such a conflict. Surely the church should be the great reformatory power in this land. Surely the church should combat the greatest of all wrongs—the genesis of most of the crimes committed. Surely the church should enter upon a reform that, if successful, will extinguish the terrible heartache and sorrow occasioned by this evil. For what does the church exist if not to make war upon this monster? And is it not recognized that if the conflict is to be successful in the largest degree, there must be a union of all sympathetic forces? To fight evil in small detachments, and undirected from a common center, is not the way victories are won. We realize that these platitudes are not penning, and yet the necessity of re-statement is clearly evident. The churches should naturally gravitate together for united action against the saloon; but they do not. Ministers should hasten to bring about such a union; but it must be confessed that they do not. The women, the men and the youth of the churches, at the suggestion of such a practical proposition, should eagerly enlist for the support of such common endeavor; but they do not. The religious press should cry aloud and spare not, enforcing "line upon line" for such banding of the churches; but under the pressure of other and infinitely less important issues, we do not. No Christian

can sit alone with his conscience and with his God, brooding over the ravages of the liquor traffic, and contemplate his own indifference and inactivity in the cause, except with deep humiliation and shame.

We should learn wisdom from the course pursued by those engaged in the manufacture and sale of intoxicating drinks. They are leagued together in national and state organizations. They are pledged by membership in these associations to support, politically, only such men as are friendly to the liquor business. Here in these organizations is the force that is so potent in the interests of the traffic. Here are the centers of influence and power that are so seriously felt in overcoming all effort to secure necessary temperance legislation. Here we come in collision with the associations which defeated the campaign for constitutional prohibition in this and other States. Our greatest and most inveterate enemy is wise enough to organize its forces into successful fighting condition. Shall the churches of God, the only permanent hope of the temperance cause, be less alert and wise?

What shall be the basis of union? In the main as simple as possible. To make common warfare upon the saloon is the one and only purpose; to mass the Christian voters of the land in such a battle is the great end to be achieved. The Massachusetts Anti-Saloon League contemplates just this work in this commonwealth. In this movement—which carries our most hearty commendation—we see the seed-thoughts for an organization that ought to bind the religious denominations of the land into one militant army to be hurled against the saloon. Is not the hour ripe for such a general movement among the churches? Who will take up these suggestions, and work them out into active results? For our own church we may rightfully speak.

For us there is no halting ground. For our ministers to daily with or to ignore this cause, is a sin. We are to be forever a peculiar people in this reform. Upon the threshold of a new millennium a gracious Providence has placed us. To do more effective work than in the past, is our highest privilege and our most solemn obligation. We must be aggressive, heroic, and violent, if need be, in fighting the saloon. Not less than this is meant by Bishop Foss in the words which we heard fall so recently from his eloquent lips:—

"A very few years ago, in closing the Northwest Iowa Conference, it fell to my lot to make, on my personal responsibility, as much as I am ever called to do it, the appointment of one man, a Hercules in form, with big fists and a big heart, with a not heart, with nerves of steel and muscles of brass, man intense in purpose and great in possibilities of power. There was no trouble about his appointment because he was not wanted. He was wanted in a dozen places, and the presiding elders did not know where it was best to put him, and he was sent to the saloon, and after much thought and prayer, I wrote his name to Sioux City District, George C. Haddock. I did not know that I was sending a martyr to his death, but so it turned out. But his blood calls to us from the ground, and 'his soul is marching on.' I do not know but that in this second and greatest of reforms there may be needed more blood, but if it shall be so, I before God, would as soon that my only son should die, if God shall call him in the providence of his providence, in order to hold aloft this banner which we have raised, as I would have been willing that my dearest friends should have died twenty-five years ago to have saved the Union. God grant our blessed church the grace to stand true to her position on behalf of total abstinence and constitutional prohibition!"

## That Methodist Hospital.

The following letter is just received, which puts the case so well that we print it entire:—

"Not dead, but sleeping. What? Why, the Boston Methodist Hospital? The seed is planted, and if it is watered, God will give the increase. Oh, yes, an enthusiasm will be awakened by and by that will spread throughout New England, and the institution will become a success. The Hospital at Brooklyn first had the building for the same purpose. Philadelphia received the endowment first, and the buildings followed. Now in Boston let both grow together, and every Methodist help—the rich out of their abundance, the poor out of their poverty. I send a small gift, but God will bless it—a trinity of dollars, one dollar for the building fund, one dollar to commence the endowment of a bed in memory of John Wesley's mother. Let the women and girls respond, and may this prove a multitude to love and good works!"

We are grateful to this "unknown friend" not only for the gift, which is already placed in the bank with the small amounts received heretofore, but also for bringing this important matter so forcibly to the attention of our readers. There is a prevalent feeling that the next practical beneficence for New England Methodism should be a hospital in this city. The successful work done at our Daughters' Home, and the ministry upon which those elect women could so easily and naturally enter if a hospital were connected therewith, give a peculiar urgency to the subject. A beginning could be made in a humble and inexpensive way. A few thousand dollars would make this great beneficence possible. Some Methodist men and women have that much of the Lord's money now awaiting such an investment. We ought not to delay until shamed into action in this matter. In many of our cities Methodist hospitals are already in successful operation. Upon somebody rests this particular burden. Who will bear it?

## A Change in Presiding Eldership.

We learn, as we go to press, that Bishop Harsh has released Rev. E. M. Taylor, at his own and the more urgent request of Trinity Church, from the appointment of presiding elder of the Lynn District, and appointed Rev. J. O. Knowles, D. D., of Coral St. Church, Worcester, to the position.

Rev. James Otis Knowles, D. D., was born at Ipswich, in this State, over 56 years ago, and received an education at the Andover Seminary, and the University of Cambridge, Mass., and with the exception of a year in the army, remained there until 1867, when he was transferred to the New England Conference. His first charge was at Peabody; then he went to the Mount Bellingham Church at Chelsea, and Grace Church, Worcester. Again, in 1873, he was transferred to the East Maine Conference and was stationed at Rockland, Maine. Two years later, in 1875, he was again transferred to the New England Conference and was sent to Stoneham, then he went to Fitchburg; Grace Church, Springfield; Monument Square, Charlestown; Webster Square, Worcester; Natick; Maple Street, Lynn; and he is on his fourth year in the present charge, the Coral Street Church, Worcester. Dr. Knowles is an able and eloquent preacher, a good executive, thoroughly informed concerning our churches, and intimately acquainted with the ministers.

We hope for him the largest success in his new and responsible position. He will remove his family for the present to Hamilton camp-ground, Aubury Grove, and immediately commence work on his district from that point. His quarterly meeting appointments with the churches may be expected in the next issue.

## PERSONALS.

—Bishop Foster declares that the recent General Conference was the best in the history of the church for twenty years.

—Dr. Cuyler says: "Charles Wesley did more for Christ when he sang, 'Jesus, lover of my soul,' than if he had written fifty volumes of theology."

—The Northeastern observes that "Rev. A. A. Loomis, of Boston University School of Theology, will assume the duties of the pastorate at Barron, Wis., June 5."

—Bishop Fitzgerald has appointed Rev. Dr. H. G. Jackson to the presiding eldership of North Chicago District, made vacant by the election of Dr. Lewis Curtis as Book Agent.

—The many interested friends of Dr. William Butler will be glad to know that he is in comfortable health, and intends soon to go to Ocean Grove to spend several weeks.

—Edmund Yates, of London, cables the New York Tribune: "The Queen, who is in excellent health and spirits, continues to lead a perfectly quiet life at Balmoral." Her Majesty reached her 73d birthday, May 21.

—Miss Clementina Butler visited the churches in Manchester and Claremont and other places in New Hampshire last week, making addresses upon our mission work in Mexico. In the interest of the Woman's Foreign Missionary Society.

—Bishop Mallieu left Boston on Wednesday of this week for San Francisco, where he will embark for Japan. He is accompanied by his only son, William Emerson Mallieu. His wife did not feel equal to the long sea voyage. The Bishop expects to be absent ten months.

—Mr. C. L. Harwood, a highly esteemed member of the East Main St. Church of Norwich, was elected mayor of that city, June 6. This choice was not only highly gratifying to the large circle of Mr. Harwood's friends, but it was also a just recognition of his fitness and ability to stand at the head of the city government.

—Rev. James L. Folsom and Miss Grace Nash were united in marriage, in Augusta, Me., June 9, by Rev. G. R. Palmer, presiding elder of the Portland District, Rev. I. G. Ross assisting. The ceremony was performed in the Methodist Church, which was beautifully decorated for the occasion. A large number of friends were present to witness the ceremony and to wish many blessings for the bride and bridegroom. Mr. Folsom is pastor of the Methodist Church at Kezar Falls on the Portland District.

—Rev. S. B. Halliday, so long Mr. Beecher's assistant, undertook, at the age of seventy-six, to build a Beecher Memorial Church in Brooklyn. The church was erected, but left with a somewhat hardenous debt upon it. Upon a recent Sunday, his eightieth birthday, he celebrated the payment of the last dollar of indebtedness upon the property. The Tribune very happily observes:—

"Mr. Halliday has proved once more, and in a most convincing manner, the truth of Longfellow's prophecy in behalf of the Anti-Cigarette Bill. That it was defeated, argues nothing against the urgency and propriety of the act. He labored zealously in behalf of the Sunday closing of the Columbian Fair, and that measure, we rejoice to say, was successful. Recognizing State Librarian Tillinghast's great merit, he moved and secured a rise in his salary. With Mr. Tucker, of New Bedford, he specially championed the re-establishment of the Commission of Public Records, and accomplished what was desired. Just now he is working his best to keep the new City Hall off Beacon Hill. Prof. Ross has shown himself to be the type of man needed in our Legislature."

"'Aye is an opportunity no less Than youth itself, though in another crew.'"

—The many friends of Prof. Alfred S. Roe, of Worcester, have been greatly gratified at the course which he has pursued in the legislature of this commonwealth. Not only has he been constant in attendance and laboriously faithful, but he has given his influence solely in support of righteous causes. He spoke effectively in behalf of the Anti-Cigarette Bill. That it was defeated, argues nothing against the urgency and propriety of the act. He labored zealously in behalf of the Sunday closing of the Columbian Fair, and that measure, we rejoice to say, was successful. Recognizing State Librarian Tillinghast's great merit, he moved and secured a rise in his salary. With Mr. Tucker, of New Bedford, he specially championed the re-establishment of the Commission of Public Records, and accomplished what was desired. Just now he is working his best to keep the new City Hall off Beacon Hill. Prof. Ross has shown himself to be the type of man needed in our Legislature."

## BRIEFLETS.

The General Conference of the Methodist Protestant Church, in recent session at Westminster, Md., decided, by a vote of 67 to 14, to admit the four women delegates who presented themselves.

The convention of the New England Branch of the W. F. M. S., announced elsewhere to be held at the Wolcott Church, June 29, will be an occasion of much interest and attractiveness.

The important subject of the Sunday Evening Service is interestingly and forcefully presented to our readers on our first page by a goodly number of our largest ministers. The suggestions, based so largely upon personal experience, will be found especially helpful.

The students of Wesleyan University have held several enthusiastic meetings in the interest of the building which it is proposed to erect on the campus for the College Christian Association. The subscriptions received from the undergraduates amounted to more than \$5,000. The students hope to increase this to \$8,000 before calling for outside help.

A noon Gospel meeting for business men and others has been conducted with considerable success in the Bromfield St. Church for some months, and there ought to be a permanent meeting of this nature in Boston. The attendance has been good, and the meetings heretofore have been carried on by a joint committee consisting of a committee of the Evangelical Association of New England and the present committee. Rev. Geo. C. Lorimer, D. D., will lead the meetings every noon this week, and Rev. Arthur Little, D. D., will take charge the week following.

The festival of Wesleyan Academy alumni, to be held at Wilbraham, June 22, promises to be the largest reunion of former students ever gathered. At 10 a. m. Rev. I. J. Lansing, D. D., of Worcester, will deliver an oration, followed by Prof. Lonnie Manning Hodgkins with a poem. After the banquet at 1 o'clock there will be numerous five-minute speeches. L. M. Hubbard, acting as toastmaster. Hundreds of graduates will thus fittingly celebrate the great success of the old Academy during the presidency of Dr. Geo. M. Steele, and heartily welcome his successor, Rev. Wm. R. Newhall.

Dr. Carroll, who had charge of the religious department of the eleventh census, reports that the Methodist Episcopal Church is among the largest and most aggressive of the denominations. As evidence, he gives the increase for a decade. In 1880 the denomination numbered 1,707,000 communicants. In 1890, according to the census, it had mounted up to 2,229,281—a net gain in ten years of 522,281, or an annual increase of 52,228. This average is 30 per cent, being 5 per cent above the gain of the population in the same year. Though two or three of the smaller sect







## The Family.

### FAITH'S MASTERSHIP.

OSORA S. DAVIS.

When I beheld the man with silvered hair  
And calm face, peaceful as a sky at night,  
Of earth and heaven's light, and of the benediction resting there  
In eyes that see Love's conquest of despair,  
My heart grew stronger through the gentle might  
Of his great soul serene, enduring, white;  
I win new patience from his patient air.  
And if these weary years have brought to him  
A foretaste of the deeper peace in store  
For them that strive to make the bound soul  
Free,  
Shall I not bear the vexing interim  
'Till purpose and achievement, praying more  
That Christ's brave calmness may o'ermaster me?

Boomer Hall, Hartford, Conn.

### IN MANUS TUAS, DOMINE!

Loose not Thy hold, O hand of God!  
Or utterly we faint and fall;  
The way is rough, the way is blind,  
And buffeted with weary wind;  
Thick darkness veils above, below,  
From whence we come to what we go;  
Faintly we grope o'er rock and sand,  
But still go on, confident all,  
Lord, to Thy hand!

— Susan Coolidge.

### THOUGHTS FOR THE THOUGHTFUL.

Think of the mystery of our human lives.  
A friend wrote me the other night: "Every-  
thing seems disjointed. This is of that—  
disjointed! Now here the only joy will come,  
if you hold fast to the Living One; if you do  
not, the shadows will come thicker and faster.  
Listen to His voice saying: 'I have the keys  
to that mystery of your life. I shall  
open in time; I shall unlock everything; be  
satisfied since I have the key.' My comfort  
to-day for myself, my comfort to-day for my  
circumstances, my comfort to-day for the  
great unknown, my comfort for leaving  
things locked up as well as unlocked, lie in  
this: *I have the keys.* He has keys to lock  
up as well as to unlock. 'I will cast your  
sins into the deep.' That deep gives not up  
its dead! So the locking and the unlocking  
are all in His strong hands who says: 'I have  
the keys.'—MARGARET BOTTOMORE, in *Ladies'*  
*Home Journal.*

One open reward of secret prayer is spiri-  
tuality of mind. By a spiritual mind we do  
not mean a severe mind, or sombre. We do  
not mean a peculiar phraseology or an affected  
religionism; but we mean that state of mind  
right with God; when it is all alive to the  
things of God; that vividness of faith when  
the things unseen are very solid. The man  
who abounds in secret prayer will not only  
preserve his own vitality, he will carry away  
from God's presence peace and joy and energy  
enough to make his life a blessing to others.  
A man mighty in prayer is a perpetual com-  
fort, a continual cordial in a world like this.  
He hears about with him a genial clime.  
There is gladness in his coming, for he never  
comes alone. He carries his Saviour with him.—*Rev. James Hamilton.*

We learn that it is out of struggles we must  
get the nobleness and beauty of character  
after which we are striving. One of the old  
Scottish martyrs had on his crest the motto,  
*Sub pondere cresco* ("I grow under a  
weight"). On the crest was a palm-tree,  
with weights depending from its fronds. In  
spite of the weights the tree was straight as an  
arrow, lifting its crown of graceful foliage  
high up in the serene air. It is well known  
that the palm grows best loaded down with  
weights. Thus this martyr testified that he,  
like the beautiful tree of the Orient, grew  
best in his spiritual life under weights. It  
is the universal law of spiritual growth.  
There must be resistance, struggle, conflict,  
or there can be no development of strength.  
We are inclined to pity those whose lives are  
scenes of toil and hardship, but God's angels  
do not pity them. If only they are victorious;  
for in their overcoming they are climbing  
daily upward toward the holy heights of  
sainthood. The beatitudes in the Apocalypse  
are all for overcomers. Heaven's rewards and  
crowns lie beyond battle-places. Spiritual  
life always needs opposition. It flourishes  
most luxuriantly in adverse circumstances.  
We grow best under weights. We find our  
richest blessings in the burdens we dread to  
take up.—*J. R. Miller, D. D.*

The day's last splendor fades and dies,  
And shadows one by one assail;  
To light the case of the skies.

O wild flowers, wet with dewful dew!  
O woods, with twilight shining through!  
My heart is back to-night with you!

Footsteps beside me tread the sod  
As in the twilight glow they tread;  
And I unlearn my doubts, thank God!

I hear a dear, familiar tone,  
A loving hand within my own,  
And earth seems made for me alone.

If I my fortunes could have planned,  
I would not have let that hand stand;  
But they must fall who learn to stand.

And how to blend life's varied hues,  
What ill to find, what good to lose,  
My Father knoweth best to choose.

— Alice Cary.

Cheerfulness is an excellent working qual-  
ity, imparting great elasticity to the charac-  
ter. As a bishop has said, "Temper is nine-  
tenths of Christianity;" so are cheerfulness  
and diligence nine-tenths of practical wisdom.  
They are the life and soul of success, as well  
as of happiness; perhaps the very highest  
pleasure in life consisting in clear, brisk, con-  
scious working; energy, confidence, and every  
other good quality mainly depending upon it.  
Sidney Smith, while laboring as a parish  
priest at Portico-Clay in Yorkshire, though  
he did not feel himself to be in his proper  
element—went cheerfully to work in the  
firm determination to do his best. "I am  
resolved," he said, "to like it, and reconcile  
myself to it, which is more manly than to  
flee myself above it, and to send up com-  
plaints by the post of being thrown away,  
and being desolate, and such like trash." So  
Dr. Hook, when leaving Leeds for a new  
sphere of labor, said: "Wherever I may be,  
I shall, by God's blessing, do with my might  
what my hand findeth to do; and if I do not  
find work, I shall make it."—*Smiles.*

Paul says, "Bear ye one another's burdens,  
and so fulfill the law of Christ." What is  
that? Why, the Christ came into the world  
for the very purpose of bearing other peo-  
ple's burdens. He did not merely take here  
and there a burden that happened to fall upon  
him. He did not go about and, as he saw a  
chance now and then to relieve somebody of

a burden, avail himself of the chance. He  
saw here humanity crushed to the earth by  
its burden, and He came in that He might  
take the burden Himself. It was a burden.  
When He healed him, virtue stood out of  
him, and people looking at him said, He  
bore our sicknesses and our infirmities. He  
drove the traders out of the Temple, and  
when men saw His pale face and flashing  
eyes they said, Yes, the zeal of this man hath  
eaten him up, it is devouring him. And when  
He went to the grave of Lazarus, or looked  
upon Jerusalem and foresaw the doom that  
was coming, the great tears came to His eyes;  
for He bore the burden of others really and  
truly, taking it into His heart of hearts. He  
was truly a burden-bearer. He entered into  
life that He might bear burdens; but His was  
a joyful burden-bearing, because it was a  
bearing of burdens in love for others. And  
He beckons to you and me, and says, Follow  
Me, become also a burden-bearer. Understand  
that every man's burden is a part of one  
great burden—a burden that rests upon the  
whole human race; and you in your place are  
to do what you can to lift that burden off the  
human race. Said Archimedes, "If you will  
only give me a place where to stand, I will  
lift the world." Love is the place where the  
lever can stand; and with love for the place  
and love for the lever, the world can be lifted.  
—*Lyman Abbott.*

### A GREAT APPOINTMENT.

MYRA GOODWIN PLANT.

#### Chapter XI.

#### "Saved as by Fire."

THE alarm was first given at the hotel by  
the night-watchman, and a panic en-  
sued. Guests rushed into the corridors re-  
gardless of night attire, until it was found  
that the fire was in the village, and not in  
the building.

Helen's window looked down upon Anna's,  
and her first thought when she awoke was  
that the room in which her friend and her  
mother slept was in flames, and she sprang  
from her bed with a cry of terror. This  
awoke Wilbur, who saw at a glance that it  
was the glare from the fishermen's cottages  
reflected upon the hotel windows; so he  
quieted Helen's fears.

"But, Wilbur, our Mrs. Jennings and her  
young baby will be lost, and poor little  
crippled Jim, my best boy," she cried.  
"The hotel is in range of the fire and the  
wind that way, but we are so high that we  
are in little danger, so I'll send the women  
and children up here. Watch the roof.  
There's a step-ladder, and luckily there is  
some water in the wash barrel," answered  
Wilbur, as he made hasty preparations.

"I'll bring more water while we are safe,"  
answered thoughtful Helen; and she started  
one way with her water-bucket, while  
Wilbur ran towards the fire. Of course,  
woman-like, she shouted to him to keep out of  
danger, and then went down the hill, having  
plenty of light from the burning houses not  
far off.

Wilbur called Uncle David as he passed his  
little home, and hurried on to the burning cab-  
ins. It was a pitiful scene. Women and  
children were running about and screaming;  
many of the men were too drunk to get out  
of the flames; and some were trying to save  
their miserable furniture instead of their  
fellow-men. Men and boys from the town  
were gathering, and Wilbur ordered part of  
them to protect the buildings on the other  
side of the open space beyond the fire, and  
others to help the bewildered fisher-folk. A  
commander on the spot soon brought the  
people to their senses, and in a few moments  
Wilbur thought he was sure that every life  
would be saved.

"Go to the parsonage with your children,  
quickly," he ordered one woman, with her  
little ones clinging to her skirts.

"No, my man's in the cabin," she  
screamed, trying to fling the children from  
her in order to run into the burning house.  
The minister rushed in, in spite of the  
danger, and dragged out the partially-intoxi-  
cated man, and then half-carried Mrs. Jen-  
nings and her young baby to the foot of the  
parsonage hill. McCarty coming out to  
relieve him.

Uncle David took his place with even more  
effective results, but there was a sound of  
mourning before one fallen house. Wilbur's  
first thought was of little Jim, who had  
been carried to a safe place where he was  
left with his old grandmother; but in their  
haste the men forgot his father, who, as one  
man remarked, "was not worth saving no-  
how." But the boy and the half-blind old  
mother had no such thought. With all his  
shiftlessness the man was tender-hearted and  
kind even when the worse for liquor.

"I'll fetch him, grannie," Jim cried.  
"Pappy will wake for me," and he hobbled  
back to the burning hut. His gentle touch  
and sweet, feeble voice did wake "Pappy,"  
and they got as far as the door in spite of  
flame and smoke. There the half-drunken  
man stumbled and rolled out of the doorway  
into a safe place, but poor little Jim fell in  
the burning building, and just then the  
rickety roof gave way. Regardless of his  
own life, the father lifted the burning timber  
and carried out his boy; but it was too late!  
The little cripple had passed through the fire  
to a land where he would lay aside forever  
his suffering form.

"O Jemmie, me Jemmie, would to God I  
had died for thee!" sobbed the father, rock-  
ing the lifeless little form in his arms and  
bathing the scarred face with his tears.

"O me own boy," said the old mother.  
"Our laddie is ready to go, and ye ain't at  
yet. May God help ye to be as good as our  
Jemmie, as our young lady has made ready  
for the angels."

"Ah, mither, God helping me, I will!" he  
moaned, though not yet ready to lay down  
his treasure until he found he must hasten to  
a safe place with it and his poor old mother.  
As the minister passed them on his way to  
the Conner home, he heard this conversation,  
and dropped a word of consolation, and then  
went to the next duty and danger with a light  
heart. This boy and his grandmother were  
among the spring converts. Oh, the inex-  
pressible joy of knowing that a soul has gone  
heavenward uplifted by our prayers!

The Conner mansion had taken fire, and  
that fact showed that the owner must be  
sleeping, and that the servants were perhaps  
still at the Red Lion. Mrs. Conner had  
joined the girls, and the boys were off camp-  
ing up the lake, so Wilbur had grave fears for  
the lumber king's home, if not for the owner  
himself. He met Mr. Stirling as he was  
jumping over the fence.

"I was delayed because I awoke late, and  
— Rights reserved.

then I ran past your house to see if all was  
safe there. I found your plucky sister on the  
roof getting off a cinder which the strong  
wind had carried clear up there. She was  
making some small boys keep her water-barrel  
full, and also quieting several hysterical  
women and crying babies, besides looking  
after several sick people for whom she had  
arranged beds. But I saw that for the pres-  
ent she was safe, and so obeyed her command  
to attend to Mr. Conner's safety. The roof  
has caught above his bed-room and the fire is  
creeping down to his window."

Before he had finished speaking he reached  
the front door which his lighter companion  
had gained first, but which was unable to burst  
open. The united strength of the two men  
forced the lock, and Wilbur, followed by his  
friend, rushed up the oaken stairs—and none  
too soon. In spite of the glare—every win-  
dow-pane in the village glittering with re-  
flected light, and the water a sea of flame—the  
man slept on. Nearer and nearer were  
creeping dancing lines of fire, but they did  
not disturb the dreamer, perhaps realizing in  
his dreams his ambitions of a city to perpetu-  
ate his name, he centre and star of it all.  
The bottle of brandy on the stand by his bed  
told the story of this unnatural rest. He was  
a large, strong man, and it was all the two  
young men could do to drag him down to the  
yard below. Wilbur showed his rare pres-  
ence of mind, for while Stirling was getting him  
to the door, the minister flung the strong box  
which was under the bed through the window.  
He had heard Mr. Conner say this was too  
valuable to risk in the office safe. Then he  
remembered the rich man's emotions when  
he had called his attention to the picture of  
his first wife, the mother of his daughters, a  
young, beautiful face. Wilbur tore this from  
the wall, wrapped it in the bed-clothes, and  
sent it to the lawn below. He was so swift  
in his movements that he caught up Mr.  
Conner's clothes and was ready to help Mr.  
Stirling before he had dragged the awakening  
man to the stairs. Mr. Stirling ran for the  
hose and force-pump, and directed the few  
men who could be spared from fighting back  
the fire in the village, where the store was  
now threatened with destruction.

When Mr. Conner reached the cool air—  
for hot nights are unknown in that climate—  
he was very much awake, and, without wait-  
ing to dress, ran back towards his burning  
house. Wilbur caught him, saying, "To go  
back may be death."  
"I must have my picture," the trembling  
man said.  
"It is safe, and your strong box, also. Get  
on your clothes, and help save your house,"  
answered Wilbur, running to see to the safety  
of the treasures he had rescued from the flames.

"God bless you!" cried Mr. Conner, and  
in a moment he was to the front in saving his  
home. His appearance was hailed with a  
joyful shout. He well knew that, a year be-  
fore, the workmen would have hardly  
cared if he had lost his home, but now that he  
had commenced to think of the welfare of his  
fellow-men, he was beginning to be appre-  
ciated and loved.  
Wilbur and Mr. Stirling soon saw that Mr.  
Conner and his servants, who had come to  
the rescue from the Red Lion, would be able  
to control the fire, which had spread over only  
part of the roof and into but one room inside.  
The flames had crept down some ornamental  
wood-work, but the stream from the force-  
pump soon conquered the fire on the south  
wall. The roof was a more serious matter,  
but the men laid it open with axes and sent  
the hose on it, while the servants and Mr.  
Conner fought the fire inside with buckets.  
While the rooms upstairs were much dam-  
aged, the house and most of its costly treas-  
ures were saved.

At the store the young men found the peo-  
ple fighting for dear life. Uncle David had  
had organ and church belongings removed to  
a safe place. It was evident that if this large  
building went, the lumber for the new  
church, and in fact the town and hotel, must  
go, as all were frame buildings and well sea-  
soned by a long drought.

At the hotel there was the wildest alarm.  
Again and again some great cinder would be  
discovered upon the roof. Every able-bodied  
man and some women were helping the ser-  
vants to watch the building. Anna was every-  
where, soothing hysterical women, coaxing  
frightened colored servants, and occasionally  
running into her mother's room where the in-  
valid was calmly waiting.

"Anna," her uncle said at last, "you can  
pray and I can't. For God's sake pray for  
rain. Our cisterns are pumped dry, and our  
well may give out, and the fire is coming  
nearer every breath."

"I have, and so has mother, and no doubt  
have all who trust God," replied Anna, a  
sweet smile on her pale face. "Have you not  
seen the heavy clouds over the lake? A storm  
may burst upon us at any moment."

As if to confirm her faith, a blaze of light-  
ning tore the black drapery above the lake  
into fragments, followed by a peal of thun-  
der that seemed to make the echoing hills  
tremble.

"You have not trusted in vain," said Mr.  
Andrews, tears of joy springing to his eyes.  
The frowning regiments of clouds sprang  
over the village, and then followed fireworks  
that would have put rockets and candles out  
of countenance. Best of all, the rain fell in  
sheets. Some believed the end of the world  
had come, and fell on their knees crying for  
mercy; but every one was soon rejoicing in  
a shower that put out every flame and left  
the ruins too drenched to even send up smoke.  
Every one had found some refuge, and soon  
sleep brooded over the town. There were  
perhaps only three men who did not sleep  
from very weariness.

In the Reading Room poor James Parker  
went over his dead boy. Up at the hotel Mr.  
Andrews paced the floor in his room.  
"There's something in religion after all,"  
he muttered. "How calm sister and Anna  
were when fire and storm almost distracted  
every one else. They seem to lean on some  
strong, invisible arm. I'll believe to my dying  
day their prayers brought our deliverance.  
And why not, if the Bible is true and God  
holds the winds in His hands? If prayer is  
of any use, it should be in such an hour. I'd  
give all I possess to have their faith in the  
Bible."

Then he longed to have one for a moment.  
Somewhere he had stored away the one his  
mother had so often read and the velvet-cov-  
ered one his dead wife had loved. He knew

there was a handsomely-bound Bible in the  
parlor below, so he stole softly down for it,  
and spent the rest of the night studying its  
long-forgotten pages.

In the big house on the hill south of the  
village the owner could not rest. He walked  
from one dismantled room to another, paus-  
ing longest where he might have met a horri-  
ble death. And then what? Eternity! Where  
would he spend it? A few hours before he  
had been lulled to pleasant dreams by the  
thought of being a philanthropic man, but  
now he feared, though that ladder pointed  
upward, it was too short to reach the gate of  
heaven. Morality—though he had not much  
to boast over—was not more than one of the  
requirements for dwelling on earth. It alone  
could not fit a soul for companionship with  
God and His angels. The troubled man saw  
there was a personal obligation to his Maker  
he had not met, and that if he had died that  
night he would have been lost. Verse after  
verse of Scripture, learned when a child, came  
to his aid; the memory of his lost and sainted  
wife seemed like a living voice. At last he  
sank on his knees uttering the old, effectual  
prayer: "God be merciful to me a sinner!"

In that changed room a troubled soul found  
life, not death, and heard the Master say,  
"Thy sins are forgiven thee. Thy faith hath  
made thee whole. Arise and sin no more!"  
The hotel fire soon flowed on in its gay  
channel. Dancing and feasting were en-  
joyed by the pleasure-seekers who came for  
the day on excursion boats; but some within  
this excitement lived above it, having on the  
night of the fire decided for a nobler and  
better life. The ladies arranged for several  
entertainments and raised money to help the  
fire sufferers, and many provided clothing  
from their own wardrobes, or gave up fishing  
and tennis in order to help poor mothers make  
over clothing for their children. The beautiful  
helpfulness, the love and sympathy, that arise  
when there is fire, famine or pestilence, are  
part of the golden linings to some of the  
darkest clouds of our earthly existence.

Mr. Conner sent below for carpenters, and  
began at once to erect neat cottages to take  
the place of the miserable shanties the fire  
had swept away. He threw open his house  
to the sufferers, and built temporary shelters  
for those who could bear roughing it; so  
no one was homeless. He also had the Hall  
made suitable for occupancy again, promising  
that his workmen should help push the new  
church to an early completion.

As it was over a week before the old build-  
ing could be put in repair, Wilbur sent for  
a large tent that he heard could be secured in  
a neighboring town. This Mr. Conner al-  
lowed put up in the park, and he himself sug-  
gested a sort of camp-meeting. As one-fourth  
of the town were tenting any day, and here  
and there along the shore campers were en-  
joying the lovely climate and picturesque  
scenery, nothing could be more appropriate  
than a series of religious services. Many had  
been impressed by the startling events of the  
Fourth of July ending, and flocked to hear  
the earnest young preacher and the workers  
who helped him. It seemed wise to continue  
only a week, but it was a golden harvest; and  
after the tent was sent home, the morning  
prayer-meeting was held in the pavilion, and  
two weeks a revival service in the Hall.

"You have the key of a minister's success,"  
an old minister said to the young one. "Em-  
brace every opportunity, and sow beside all  
waters."  
(To be continued.)

### ABOUT WOMEN.

Five women have recently been employed to  
decorate sleeping-car interiors at Wilmington, Dela-  
ware, one of them being Miss Mabel Dunlap, a  
graduate of the Philadelphia School of Design.

Miss Caroline Phelps Stokes has given  
Ansonia, Connecticut, a drinking fountain in  
memory of Anna Sewall, the author of  
"Black Beauty."

Queen Olga of Greece, who has just celebrated  
her 40th birthday, became a grandmother at 39. The  
Empress Frederick became a grandmother at the  
same age, and in fact the Empress of Austria attained  
that dignity at 36.

Miss Alice M. Bacon, of New Haven, has  
taught in the Normal School for Negroes and In-  
dians at Hampton for nearly ten years without a  
salary. She does more or less editorial work for the  
Hampton paper, and supervises the new Dixie hos-  
pital and training-school for colored nurses, of  
which she was the founder. She also cares for her  
pet protegee, a little motherless Japanese girl.

Jean Ingelow's favorite remark, when a young  
girl, was a low window looking out toward the  
river. This window had old-fashioned shutters  
which folded back against the walls. When these  
shutters were open, she would write her verses  
on them, and then fold them back. Her mother  
came in one day and discovered the youthful  
poetess thus engaged, with the result that many  
of these verses were transferred to paper. Her first  
volume of poems reached its twenty-sixth edition.

The Ella Reed Home for children at Sharon,  
Mass., for which Bishop Brooks laid the corner-  
stone last September, was opened for occupancy a  
short time ago. It was built by Miss Cynthia Bates,  
who has been engaged in the manufacture and sale  
of dress-reform under-garments in this city for  
thirteen years. The home at Sharon is a memorial  
to a beloved niece, a gentle girl who died about a  
year ago. The *Transcript* says:

"The motherly nature which seeks to give a home  
and a big light-are playground to some homeless  
little ones who have no home and no place to play,  
is its own reward. It is a good deal better for a busi-  
ness woman to accomplish this while living, to enjoy  
seeing the happiness she gives, instead of waiting to  
leave it by will and let others administer her kind-  
ness. 'I tell you what,' said an admiring kinder-  
garter, 'There are women who have never had any  
children, who have never been married, who have  
more motherly spirit than lots of women who  
have had fifteen or twenty.'"

### "IN HIS NAME" I AM BOUND TO DO IT.

LAST summer, while at Block Island, I heard  
that a young woman working in the laundry  
of a large hotel near me had met with a serious  
accident, having her arm badly lacerated in the mangle.

A few days later, calling upon my physician  
and not finding him at home, I lingered on his broad  
ocean piazza. A lovely young woman in deep  
mourning, apparently about twenty-five years of age,  
came to me, and in soft, sweet tones invited me with-  
in, saying: "Dr. B.—will not return for some  
time; he is with that poor young woman who was so  
badly injured." I inquired then into the details of  
the case.

"Oh, it is a very, very sad one," she said, in  
those sweet, semi-Southern tones; "so young,  
so poor, and her husband has wandered away  
from her in a fit of insanity; she only came here  
a few days since, when reduced to absolute want."  
"Have you seen her?" I inquired.

"Oh, yes, and spent all the afternoon with her,  
reading to her, and trying to comfort her."  
"What, you?" I exclaimed, "in the hot upper  
rooms of that laundry?"

"Yes, she needed me; and when I found I  
could be a comfort to her, how could I leave  
her?"

"But you yourself look so fragile."  
"Yes, but it is a comfort to me to do these things;  
perhaps I am selfish about it, for it seems to drive  
away thought."

"I judge by your mourning dress that you also  
have known sorrow. Perhaps, like myself, you are  
widowed and childless."

"Yes, and I must do something for others, or I  
could not bear my sorrow."

"I can comprehend. It was the same reason that  
drove me to the army nursing in my early days of  
bereavement. It was my only refuge from sorrow to  
minister to others, and it is a great refuge."

"Yes, yes, it is; but that is not all. I am 'The  
King's Daughter,' and 'In His Name' I am bound to  
do it."  
That sweet, gentle voice, how it haunted me,  
though now the features were scarcely discernible in  
the rapidly waning daylight. Probably that face  
will never be seen by me again upon earth, but those  
sweet words will linger in my memory: "In His  
Name" I am bound to do it."

Was she, I queried, any more "bound" than the  
rest of us to leave those cool ocean breezes in an  
August day, to spend the afternoon in comforting a  
poor sufferer in the upper room of a heated laundry?  
I could only answer in his own words: "Inas-  
much as ye have done it unto one of the least of  
these, ye have done it unto Me."—*Mrs. S. K.  
BRANDENBERG, in Silver Cross.*

### AN EPITAPH.

Within a country graveyard small,  
Where faded roses lie gently laid,  
There lies a low and narrow mound,  
Which children softly gather round,  
And strangers trace the well-worn path  
To read this sweetest epitaph:

"Below the body of a child we lay,  
Of whom her playmates often say,  
(A tender girl to heart and memory dear),  
'Twas easier to be good when she was here.'"

I cannot tell how long has been her rest,  
Since first the rose-leaves fell upon her breast,  
Nor paint the picture of her form and face,  
Nor tell the name of this sweet child of grace;  
I only read this quaint and simple story,  
Of how a child shied whither she would fly,  
'Twas easier to be good when she was here."

As pilgrims in a strange and unknown way  
Passes at some holy shrine to kneel and pray,  
So here I bow, this prayer upon my lip,  
"Grant me this seal of Christ's discipleship,  
That for some soul the way was made less drear  
And easier to be good when she was here."

Oh! brother mine, with all thy wealth and power,  
Which after all but answer one brief hour,  
'Twas better that thou rest without a name,  
Thy deeds unknown to all but household fame,  
If but a child shied whither she would fly,  
'Twas easier to be good when she was here."

—Selected.

### POT-POURRI OF ROSES.

GATHER the rose petals in the early morning,  
And place them in a cool, shady place for an  
hour to dry. Toss them lightly, and then put them  
in layers, with salt sprinkled freely between, in a  
large covered glass dish. You may add fresh petals  
to this every morning. When you have a sufficient  
quantity, let the whole stand ten days, shaking thor-  
oughly every morning. Now, in the bottom of a  
glass fruit-jar place two ounces of whole allspice,  
crushed, and two ounces of stick cinnamon, broken  
coarsely. Fill the jar with the rose petals and salt.  
This must now stand six weeks, or even longer, when  
it may be prepared for the permanent jar. During  
these six weeks the jar should be perfectly air-tight.  
Mix together one ounce each of ground cloves, all-  
spice, cinnamon and mace; one ounce oforris root  
sliced and bruised; two ounces of lavender  
flowers, writer Laura Winslow in the *Ladies'*  
*Home Journal.* These are the proportions to be used  
to one quart of the rose petals. Place this mixture  
in alternate layers with the contents of the glass  
fruit-jar, in the more ornamental jar that is to be  
used permanently. If you choose you may add a  
few drops of the oil of your favorite flower, rose,  
geranium or violet, and pour over the whole one  
quart of a pint of good cologne. This pot-pourri  
will last for years. From time to time you may add  
a little lavender-water or any nice perfume. The  
odor from a rose jar filled with leaves and fragrant  
spices is very penetrating, and is particularly pleas-  
ant in large drawing-rooms and halls. The odor is  
not only refreshing but delightful as well. A rose  
jar filled with a good stock should never be allowed  
to remain constantly open; if the covers are removed  
for an hour at a time twice a day, your rooms will  
become permeated with a sweet, reviving odor, that  
will be a delight to all who enter your home.—*Se-  
lected.*

### Bits of Fun.

—He: "What are the wild waves saying?"  
—She: "Oh, they are probably making some current  
remark."

—Don't you think that Mr. Gilder's voice has  
a very metallic ring to it?"  
—Very naturally, so, my dear; all his teeth are  
crowned with gold.

—Jenkins (examining the pedigree which Snob-  
son had just manufactured): "So this is your fan-  
tasy tree, is it? And what is that big gap in the mid-  
dle?"  
—Snobson: "That, er—well, er—oh! that is the  
flood!"

—Father: "Everything I say to you goes in at  
one ear and out at the other."  
—Little Son (thoughtfully): "Is that what little  
boys have two ears for, papa?"

—What did you name your baby?"  
—Well, at first she was as good as gold—never  
whimpered—half all worn out of the back of her head  
with lying on it—and we called her Serena."

—Well, since she began crying all night with teeth-  
ing we changed her name to Tascarcara."

The paper called *Woman* records an amusing  
case of a beautiful young man who used notes in propos-  
ing. "Afterward," said the young lady, "I found his  
memorandum on the floor where he had dropped it in  
his agitation. It was: 'Mention rise in salary. Mention loneliness. Mention pleasure in her society. Mention prospects from Uncle Jim. Never loved before. Propose.'"







## Review of the Week.

Tuesday, June 7.

- John D. Rockefeller gives \$100,000 for the relief of the Pennsylvania sufferers.
- Republicans muster at Minneapolis.
- A bill admitting Arizona and New Mexico to Statehood passed by the House.
- The loss of life by the Pennsylvania disaster put at 300.
- A Yale sophomore dies from injuries received at a D. K. E. initiation.
- A child killed by an electric car on Washington Street in this city.
- Two Toronto men arrested on the Niagara frontier, with 60 pounds of smuggled opium in their possession.

Wednesday, June 8.

- The Great Hunt levee gives way, flooding a large section of southern Illinois.
- Mr. Blaine arrives in Boston on his way to Bar Harbor.
- The Senate passes the Diplomatic bill, and the House the Urgency Deficiency bill.
- Venus in eruption.
- Leaving up the wreck in the oil regions; a relief fund started.
- Death of Augustus Ross, a prominent member of the Suffolk bar.
- Affectionate meeting of the Kaiser and the Czar at Fredericksport.
- The 56-hour factory bill passed in the Massachusetts House.

Thursday, June 9.

- A Malay village to be exhibited at Chicago.
- Ex-Premier Mercier, of Quebec, a hopeless bankrupt.
- The Oriental Bank of London closes its doors.
- The Venezuelan revolutionists win another victory.
- The Agricultural Appropriation bill passes the House.
- The report of Emin Pasha's death confirmed.
- The burial of the dead at Titusville begun; 61 bodies recovered thus far.
- Mr. Charles S. Foster resigns the principality of the Dedham High School after forty years' service.
- The Bennett bill, which proposes to wind up the endowment societies, referred to the next General Court; the Butler bill, aimed at the liquor and tipping saloon, passes to be engrossed.

Friday, June 10.

- Five oil tanks struck by lightning at Findlay, O., and consumed; the largest oil refinery in the country on fire at Bradford, Penn.
- The "Mantonmoh's" electrical steering apparatus proves successful.
- Death of Sidney Dillon, the railroad magnate, who began life as an Irish "section hand" and died worth \$5,000,000.
- Criminal proceedings begun at Quebec against ex-Premier Mercier.
- The National House passes a bill dispensing with proof of loyalty as a prerequisite for a pension.
- Oxford confers the degree of doctor of divinity upon Bishop Potter of New York.
- Mr. Bailew withdraws the Irish local government bill.
- Prof. Harkness, of Brown University, for thirty-seven years professor of Greek, resigns.

Saturday, June 11.

- President Harrison renominated at Minneapolis; Whiteley held to have the second place on the ticket.
- Incoming steamers report a procession at St. Louis.
- The leading combine to be investigated by the National House.
- The Massachusetts House rejects the Cape Cod canal bill.
- Strikes in Spain result in riots; the military called out in Barcelona.
- U. S. Minister Coolidge cordially received by President Carnot.
- The International Miners Congress decide to demand an eight-hour working day.

Monday, June 13.

- Austro-Hungary accepts the invitation to the International Monetary Conference.
- Death of L. L. Polk, president of the Farmers' Alliance.
- Senators nominated for president of Brazil.
- A state of siege proclaimed at Barcelona on account of the labor riots.
- A radical change in the treatment of the pauper insane insisted upon by the investigating committee of the grand jury of Suffolk County; a shameful condition of overcrowding, dampness and poor ventilation brought to light.
- A band of 219 cut-throats, members of the Mafia, on trial in Italy.
- The revolutionists in Matto Grosso, Brazil, defeat the government troops and kill 1,000 of them.

## THE CONFERENCES.

(Continued from page 5.)

been a large increase in pew rentals. The pastor has received 7 by letter of late. Upon invitation, he delivered this year the Memorial address at Manchester-by-the-Sea. The church calendar of Astoria, prepared by the pastor, is a very attractive one, having wood-cuts of the church and pastor. All of the church officials and quarterly conference committees are given.

**Broadway.**—On June 5, Pastor Cooper baptized 1, received 2 from probation, and 5 by letter. The increase in the congregations is very encouraging to the church and pastor. A "pink tea" was recently held, which netted \$62. The church has recently expended \$125 in laying Brussels carpets in the parsonage.

**Oranston St.**—The pastor received 3 by letter June 5. A May festival recently held under the auspices of the King's Daughters was largely attended. The entertainment was of a pleasing character. The net proceeds were some over \$50. Rev. F. P. Parker, of Brockton, gave, on Monday evening, June 6, at this church, his very interesting lecture "France as Seen through American Spectacles." His many friends thoroughly enjoyed the address.

**Chestnut St.**—This church has done a fine thing in changing their pastor's residence from the parsonage on Clifford St. to 297 Point St. The church also expended \$250 in carpets and other furnishings. Pastor Buck delivered a Memorial address to the Slocum Post, who had as invited guests Gov. Ladd and Staff, Mayor Potter and members of the City Council, the Farragut Naval Veterans, and the Post Relief Corps. On June 5, 7 were received from probation.

**Matheson St.**—Rev. Clark Crawford, pastor, received, on June 5, 6 from probation and 3 by letter. The League anniversary recently held was a brilliant success.

MELROSE.

New Bedford District.

On Memorial Sunday, sermons were preached before G. A. R. posts by many of our preachers, among them Revs. L. F. Streeter at Falmouth, A. Leach at Wareham, M. B. Wilson at Sagamore, and C. S. Davis at Bourne. Of all these sermons the local papers speak appreciatively. Rev. M. S. Kaufman preached the Memorial sermon in the Congregational Church at Whitman. A lay member at Edgartown writes: "Rev. Herman C. Scripps preached the Memorial sermon on May 29, at the Methodist Church, before the different congregations of the town. His discourse was finely written, and so eloquent were many of its passages that his hearers could scarcely refrain from applause. All denominations agreed in pronouncing it one of the ablest sermons ever preached here." Rev. C. W. Holden spoke before the Ladies'



The Methodist Church, Pascoag, R. I.

The society at Pascoag are rejoicing in the completion and dedication of a new church, of which the above is a good representation. It is a frame structure with slate roof, beautiful audience-room, Sunday-school rooms and parlors. The entire cost of the building, not including the land, is \$9,200. During the pastorate of Rev. W. P. Stoddard the plans for the erection of the edifice were matured, and he secured subscriptions to the amount of \$4,200. The dedicatory exercises began on Thursday, June 9, with a sermon by Rev. L. B. Bates, D. D. After the sermon, which was highly appreciated by the large audience, Dr. Bates made an effort to raise the \$5,000 still due on the property. The Inman families generously agreed to pay one dollar for every two that should be pledged. With such a proposition, \$1,800 was raised at that service. In the evening, there was a reunion of former pastors, at which meeting the presiding elder, Rev. E. Tirrell, was in charge. The following ministers brethren were present and delivered addresses: Revs. Charles Hammond, Samuel Fox, Wm. Kirkby, Hopkins Cady, John Oldham, George W. Hamlen, W. P. Stoddard. Letters were read from Revs. D. A. Sayles, Walter F. Slade, Dr. A. Lyon, Edward Judson, A. A. Frothing, S. T. Patterson. Another effort was made by Dr. Bates to raise the debt, and the subscriptions for this purpose were increased to \$3,000.

On Sunday last the dedicatory exercises were resumed, with a delightful love-feast in the morning. In the afternoon a large congregation listened to a sermon from Rev. Charles Parkhurst, D. D. Presiding Elder Tirrell then undertook to raise the \$2,000 yet unprovided for, and with the pledges of the Inman family for encouragement, and with several generous promises from public-spirited men in the town, made upon condition that the whole debt be raised, the effort proved successful. Indeed, two or three hundred dollars more than the amount asked was pledged. A happier people we never saw, and they had a right to feel, for we have never witnessed more liberal giving. The result was a surprise to the most sanguine. Great credit is due the pastor, Rev. L. B. Coddington, for his wise management of the enterprise, and especially to the presiding elder, who spent several days in the place, personally visiting the people and securing from them handsome donations. Among the generous donors who deserve grateful mention are: A. L. Sayles, Walter F. Slade, Dr. Joseph Carpenter. A clock is to be put upon the tower, and the money for the same (\$400) is fully raised. Sunday evening Rev. E. Tirrell preached an excellent sermon, and the church was dedicated free from debt.

The cut of this church is kindly loaned by Whittemore & Colburn, printers, Providence, R. I.

**Relief Corps at County St. Church, New Bedford.**—On the evening of Memorial Sunday, at Plymouth, Rev. O. A. Hillard spoke briefly on Memorial Day before the Grand Army men and others at Burial Hill. The oration of the day was delivered at the Methodist Church by Rev. Geo. E. Brightman—a stirring address, of which the *Old Colony Memorial* published a very full abstract.

June 5, 2 were received from probation at Whitman and 2 by letter.

At South Somerset, where congregations are increasing under the new pastorate of Rev. L. M. Flocken, 1 was received on probation.

At Quarry St. Church, Fall River, 9 were received by letter, 9 from probation, 7 on probation, and 3 were baptized. At Brayton Church 2 were received on probation. At St. Paul's, 2 by letter, 5 from probation, 1 on probation, 1 baptism.

Rev. R. D. Dyson, of Summerfield Church, Fall River, started last week for a two months' visit at his childhood home in Scotland.

Rev. E. S. Fletcher, a supernumerary of this Conference, has been dangerously ill, but is now convalescent.

Some of the good people at Chatham succeeded by strategy in getting the pastor, Rev. G. W. Elmer, into the hands of a merchant tailor recently, and as a result he is now one of the best dressed men on the district. Long live the happy donors!

At Cohasset a vigorous effort is being made to cancel a troublesome debt. The debt has been reduced to \$1,200. The Conference Home Missionary Society will give \$200 on condition that the balance shall be raised during the present Conference year. The pastor has secured, including the above \$200, \$741. He feels confident that he can secure \$100 more in Cohasset and vicinity. He would be glad to have all those to whom he has written make favorable responses as soon as possible. This is an urgent case. Please write at once to the pastor, Rev. Robt. Clark, and be sure to give encouragement in the shape of pledges or money.

May 25, a neighborhood convention was held in the M. E. Church at West Dennis, in which Revs. R. M. Wilkins and W. D. Wilkinson took important parts.

At the session of the superior court at New Bedford, a memorial service was held Monday, June 6, in commemoration of the life of Henry Frank Cobb, who for over forty years had been the clerk of the court. The service was largely attended by the lawyers. Addresses were made by the district attorney, Hon. E. M. Knowlton, of New Bedford; Hon. Edmund H. Bennett, of Taunton; Hon. R. L. Barney, of New Bedford; Hon. James Brown, of Taunton; Nicholas Hatheway, esq., of Fall River; Hon. William E. Fuller and James H. Dean, esq., of Taunton; Chas. W. Clifford, esq., ex-mayor of New Bedford; Hon. Wm. H. Fox, of Taunton; and Hon. Henry K. Brayley, of Fall River, the presiding judge of the superior court. Those addresses were highly appreciative, and furnish a strong proof of the power of a humble, sincere Christian over minds of great strength and culture. Rev. Cobb, as stated in the HERALD last week, was a faithful member of First Church, Taunton.

The District Preachers' Meeting was royally cared for by the good people of Bourne, June 6 and 7. The meeting was fairly well attended and was heartily enjoyed. Monday afternoon, Rev. C. A. Stenhouse read an instructive and inspiring paper on "The Riches of our Hymnology;" and Rev. C. W. Holden read a critical and helpful paper on "Christ in the Psalms." In the evening Rev. E. E. Schuh preached a very thoughtful sermon on prayer. Tuesday morning, Rev. J. N. Patterson read an excellent paper in defense of the

First Church, Taunton.

**Proctorville.**—Two young men who have been converted since Conference were baptized at a recent quarterly meeting and received into the church on probation. The pastor, U. E. Sargent, was granted a two weeks' vacation, and accompanied by his wife, he has already gone for a trip to New York and Philadelphia.

**Windsor.**—The society at this place is assuredly on its feet again. For the first time

in their history this people have a church home. Their Bethel is proving a veritable house of God to them. All are united and enthusiastic. The quarterly conference increased the salary of the pastor \$100. At the first quarterly meeting 8 were baptized and received on probation. The pastor, Rev. A. W. Ford, is tireless in his labors for this people. In the near future this will be a very desirable appointment.

**West Fairlee** was left to be supplied at the last Conference. Will N. Newton, of Wesleyan University, will take charge of the work for the balance of the year as soon as the year at Wesleyan closes. Meanwhile Marcus B. Paronagian, of Casares, a student at Drew Theological School, supplies both the English work and the work among the Armenians. The indebtedness on the parsonage property has been decreased since Conference by \$200.

A meeting of the Springfield District Preachers' Association was held at Springfield, June 7-9. An address on "Turkey and the Mohammedans" was given by Rev. Marcus B. Paronagian, a native of Armenia, and at present a student in Drew Theological Seminary. It was much enjoyed, and the brother is heartily recommended by the Association to all desiring pleasing and profitable entertainment.

Papers were read as follows: Rev. L. P. Tucker, "The Preaching for the Times;" Rev. L. L. Beaman, "The Conditions of a Successful Revival;" Rev. H. G. McLaughlin, "The Preacher as an Evangelist;" Rev. A. W. Ford, "The Preacher as an Evangelist;" Rev. C. F. Partridge, a review of Bishop Foster's "Beyond the Grave." Terminate papers, followed by personal experience from all present, were presented upon the following themes: "My Method of Pulpit Preparation," C. F. Partridge; "My Method of Pastoral Work," C. H. Farnsworth; "My Method of Conducting Social Meetings," E. B. Harris; "My Method of Conducting a Pastoral Service," E. B. Bartlett; "My Method of Teaching Sunday-school Class," L. L. Beaman. Rev. L. P. Tucker preached an interesting sermon Wednesday evening from Acts 20: 21. Action on the new project for post-graduate study by traveling elders was taken by recommending that they each review one of the studies of the course, and be present, if possible, at the next year examination. Several have expressed a preference for Porter's "Intellectual Science," and it is hoped that every elder will have interest enough to take some of his courses. The president and secretary of the Conference board of examination were also requested to secure the preparation of several thirty-minute talks to be given at the mid-year examination by members of the board, and to secure one or more speakers from abroad. The next preachers' meeting is to be held at Windsor, probably some time in September.

CHAS. F. PARTRIDGE, Sec.

St Albans District.

**St. Albans.**—A large number of people gathered at the vestry on the evening of June 8 and extended a pleasant and cordial reception to the new pastor and family. Cake and coffee were served by the ladies. The organ has just been entirely renovated at an expense of \$275, of which \$75 was pledged by the singers and the balance by the Epworth League. The amount is nearly raised. About \$75 came as profits from a concert by the Mary Howe Concert Co., managed by the League.

**Richford.**—About \$30 has been spent in church repairs since Conference. Rev. J. H. Wallace, pastor.

**Franklin.**—The pastor, Rev. S. N. Smith, preached the annual sermon before the G. A. R. post, Sunday, May 29.

**West Berkshire.**—The pastor, Rev. C. H. Wedderburn, reports the last quarterly meeting one of unusual blessing. Miss Agnes, daughter of the pastor, is still too weak to be removed from Newport.

**West Enosburgh.**—During a recent thunder shower the church was damaged by lightning to the extent of some two or three hundred dollars. The health of the pastor, Rev. H. A. Bushnell, is improving. It is now hoped he may be able to supply the charge for the entire year. The preachers' meeting held at this place June 6-8, was an occasion of pleasure and profit, though not so fully attended as could be desired.

**Enosburgh Falls.**—Seventy-five copies of the Epworth Hymnal No. 2 have been recently purchased for use in social meetings; also 100 copies of the Epworth League song book.

At last quarterly meeting a wonderful letter by the pastor, Rev. L. O. Sherburn, reports the love-feast one of the very best. Rev. P. Merrill, who resides here, discusses General Conference matters with his old-time joy, rejoicing especially that there is no relaxation of the amusement rule.

**NEW HAMPSHIRE CONFERENCE.**

Dover District.

**Methuen** declares all things encouraging, and is looking for an opportunity to welcome the resident pastor, who will soon join his husband in the parsonage as well as in the work of the Lord in this charge.

**St. Paul's, Lawrence,** is strong in faith, renews its expression of courage, and declares its confidence in future triumphs, by appointing a committee to plan for a new church building and to seek funds therefor.

**Wolboro Junction** people find Pastor Smith abundant in labors; and Monday, June 6, being the first anniversary of his marriage, they voiced their appreciation by a very pleasant reception at the church, and with substantial tokens of good-will. An excellent Memorial service was held here on Monday, and the parsonage is renewed, and the contract made for its completion ready for occupancy for \$1,000 from the start. It is understood that \$500 were subscribed before the work was commenced. All the meetings here are well attended, and we are hoping that our church will prove to be just what is needed for the grand spiritual uplift of this new and growing village.

**St. Mark's, Lawrence,** is going on, unhurt by the change of pastors. It is a grand evangelizing agency. Several were received on trial June 2. The sacramental supper was a precious season. An Epworth League, religiously alive and aggressive, helps in all the work of this earnest young church. May the same spirit possess all Lawrence Methodists, and take hold on all the Conference!

**South Newmarket's** very useful pastor is temporarily hindered in his work by illness, from which he may be soon recovered.

G. W. N.

Manchester District.

The W. F. M. S. of Manchester District held a very interesting and profitable meeting at Claremont, Wednesday, June 8. The program was excellent. The devotional half-hour was in charge of the district secretary, and was followed by a very cordial address of welcome by the pastor of the church, Rev. C. U. Dunning, and response by Mrs. Taylor. Then came the reports from auxiliaries,

young ladies' societies, and bands, by delegate or by letter. As no meeting of this kind had been held of late, the reports extended over some time, and many helpful ideas were given in regard to conducting meetings, raising money, and interesting the children and older people in the work. A pleasant feature of the morning session was the greetings brought to us by ladies from the Episcopal, Baptist and Congregational churches, who represented women's missionary work in these churches, and gave us a very interesting view of what they are doing.

At the afternoon session Scripture was read and prayer offered by Miss M. Kildar, of Newport. The leader recently issued, "One Jacob at the Feet of the Heavens," was well read by Miss M. L. Goodridge, and much enjoyed. Miss M. E. Colby, of Claremont, for ten years a teacher in South Africa, delivered a fine address, which had been very carefully prepared, on "South African Missions." A Baptist missionary, just returned from the valley of the Congo in Africa, was present and gave some interesting facts concerning his work. Miss Clementina Butler, of New Centre, then gave an address on "Recent Progress in India." She stirred all hearts by her account of the coming of the kingdom of Christ in that land. "A Call to the King's Young Daughter" was read by Miss Anna Stowell, of Claremont, and a paper on "Systematic Giving," prepared by Mrs. C. H. Wilson, of Claremont, was in her unavoidable absence) read by her husband.

In the evening Miss Butler gave an address on Mexico, to which a good audience listened with close attention. Those who had at other times heard Miss Butler remarked that she never did so well before, and those who for the first time had the pleasure of listening to her were delighted. Dinner and tea were served in the chapel. The tables were beautifully spread. The ladies of the auxiliary and the pastor and his wife deserve great credit for opening their beautiful church to this meeting and so royally entertaining the ladies of the district. Every effort was put forth to make the guests enjoy the day, and we are sure the efforts were crowned with success. The weather was charming. We expect to see good results follow as the fruit of this day spent "In His Name." T.

EAST MAINE CONFERENCE.

Rockland District.

**Dresden.**—Pastor Bennett was well received, and he returned this year. All departments of church work are moving along. A reception was given the pastor by his parishioners. One Sabbath evening recently 5 requested prayer.

**Rockland.**—Seven were received into the church last week, and 4 on probation, making 12 on probation the past month. Last Monday evening about thirty members of the Camden Epworth League were entertained by the Rockland League. Besides these the pastor and some of his members from South Thomaston were present, and a few others. Invitations were sent to Thomaston, Rockport, and Union, but no one came. After a devotional and business meeting, a collation was served in the vestry to about 150 Leaguers.

After supper speeches were made by a large number on the subject of a District League, showing a strong sentiment in this section in favor of such an organization. A live committee was chosen to communicate with the various Leagues in the district, and take steps to put the young people's work here in the front of the battle. After supper an hour was spent socially, and the gathering showed a strong sentiment in this section in favor of such an organization. We need to develop the social power of Methodism.

**Presiding Elder Wharf and Rev. C. S. Cummings** of Rockland, have recently returned from a trip West as far as the Rocky Mountains. Bro. Wharf is much refreshed by his vacation, and enters upon his work with new zeal.

**IMPORTANT ANNOUNCEMENT.**—I returned to Boston from the far West late Saturday night. I will remain in New England for a few weeks, and while making other arrangements will take the collection for the Freedmen's Aid Society in such churches as are ready to make their contributions. Brethren will please take notice that I am not come to recommend that we set off the colored people "in a church by themselves." J. W. HAMILTON.

**Bishop Taylor** requests us to announce that he has instructed his publisher, Rev. Ross Taylor, to send to all who may apply for the same his beautifully illustrated *African Notes* for three months absolutely free of expense to them. Send him your address on a postal card at once to 210 Eighth Avenue, New York.

Rev. A. S. Orne has been appointed State agent of the Parental Home Association, with his address at Haverhill. He presents the credentials of representative citizens of that city, who express hearty sympathy with this philanthropic and charitable organization.

**BURLINGTON ROUTE.** The Burlington Route is the best railroad from Chicago and St. Louis to St. Paul, Minneapolis, Kansas City, St. Joseph, Omaha, Des Moines and Des Moines. The scenic line via Denver, Colorado Springs, Pueblo, Leadville, Glenwood Springs, Salt Lake City and Ogden to all California points. All its trains are vestibuled, and equipped with Pullman sleeping cars, standard chair cars (seats free), and Burlington Route dining cars. If you are going West, take the best line.

A large factor of the sales in the fine china stores in June is for bridal gifts and engagement cups and saucers. Jones, McDuffie & Stratton's exhibit this June exceeds that of any previous one. Their cut glass department and lamp department are particularly interesting to admirers of the beautiful.

We would call special attention to the advertisement in another column of Pews, Cushions, Carpets, and Furnaces for sale at a very low figure by the North Avenue Congregational Church, Cambridge, Mass.

Every testimonial regarding Hodge's Sarsaparilla is an honest, unvarnished statement of what this medicine has actually done.

**Indigestion.** Promotes digestion without injury and thereby relieves diseases caused by indigestion of the food. The best remedy for headache proceeding from a disordered stomach.

**HORSFORD'S Acid Phosphate.** Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

**Heartburn?** Perhaps you smoke too much. That is not always the cause of it; but whatever the cause, Peptonix is the cure. Remember that. Send us your address, and let us mail you a free sample.

**Witch Cream.** For the skin is as nourishing as rich cream for the blood. Keeps skin fresh, smooth and healthy. Heals sunburn; cures chaps, pimples and wrinkles.

For sale by Druggists, 50 and 25 cent bottles. Small size by mail, 10c. Sample by mail, 10c. C. H. & J. Price, Salem, Mass.

**ADAMSON'S Botanic Balsam.** Made by F. W. KIDMAN & CO., Druggists, New York City and Augusta, Me.

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(From a letter of Marion Harland's, written February 5, 1892.)

"A like quantity of

**Cleveland's**

Baking Powder goes further and does better work than any other of which I have knowledge. It is therefore cheaper."

Marion Harland

Atchison, Topeka & Santa Fe

Railroad Company,

P. O. Box 346. No. 55 Milk St. Boston, June 8.

Income Bond Conversion.

UNDER CIRCULAR NO. 68.

Income Bonds are now being received for exchange into Second Mortgage Bonds, Class A, 1892, by the following appointed agents:

UNION TRUST CO., OF NEW YORK, At Office of Atchison Co., 95 Milk St., Boston.

UNION TRUST CO. OF NEW YORK, 80 Broadway, New York City.

BARRING BROTHERS & CO., Limited, 8 Bishopsgate-within, London, E. C.

Holders forwarding bonds from distant points in America should ship them, by express, to the Union Trust Company of New York, 80 Broadway, New York City.

Holders in foreign countries should ship their bonds to Barring Brothers and Company, Limited, London.

All expenses of transmission of bonds delivered at either of the above agencies will be paid by the Atchison Company.

Pending preparation of engraved bonds, the work upon which is proceeding with despatch, negotiable Certificates of the Company and Depository will be furnished to holders of bonds, who are exchanged without unnecessary delay for the former.

Applicants for Certificates should send their names to the Stock Exchanges in Boston, New York and abroad.

Income Bond Scrips of any class will be received for exchange, the same as the bonds, in amounts not less than \$100, and in even hundreds of thousands.

Holders of any of the bonds called for exchange, under Circular No. 68, of Oct. 18, 1891, upon presenting their bonds to any of the Agencies mentioned, can effect the original and present exchanges at the same time.

TO ENABLE THE COMPANY AND ITS AGENTS TO PROMOTE THE EXCHANGE OFFERED HEREIN, HOLDERS SHOULD DEPOSIT THEIR INCOME BONDS BEFORE JULY 15, 1892.

SUBSCRIPTIONS TO SECOND MORTGAGE 4 PER CENT. GOLD BONDS CLASS "B" TO BE PAID AS FOLLOWS:

10 PER CENT. IN CASH TO ACCOMPANY APPLICATION.

25 PER CENT. UPON ALLOTMENT.

25 PER CENT. WITHIN 30 DAYS AFTER ALLOTMENT.